

The Brooklyn Jewish Center Review

THE INERTIA OF THE
JEWISH PEOPLE

PAUL MUNI - THE MAN
WHO WALKS ALONE

THE ART OF GIVING

DR. ISRAEL H. LEVINTHAL
LOVINGLY HONORED

JEWISH EVENTS REVIEWED

REPORT OF CENTER
ACTIVITIES FOR 1937

MARCH

1938

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BROOKLYN JEWISH CENTER REVIEW

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No. 31

THE INERTIA OF THE JEWISH PEOPLE

THE seemingly infinite capacity of human nature to resist shock and to accustom itself immediately to the abnormal in human relationships, daily receives new examples. In a world based on order and operating under some fair approximation of the Ten Commandments and the Golden Rule, one would expect that the atrocities which have become a commonplace as a result of European power politics would shock mankind into action and resistance. The trouble, however, is that they have become commonplace and that acceptance has tempered their novelty. Otherwise, it is impossible to explain the general apathy of millions of people towards the sufferings of other millions of human beings.

It is believed that these statements are true of the generality, despite the periodic issuance of polite notes of protest by officials in high places. There is a grim irony, for instance, in the fact that our State Department expressed horror over the bombing of civilians in Barcelona at the same time that the Neutrality policy of the United States inevitably results in the Loyalist government being unable to receive adequate supplies of arms and munitions, at the same time that these weapons are plentifully furnished to the Rebels "by certain European powers."

Vague expressions of a belief in religious freedom and the equality of the races emanate even from the White House, but nothing in the last five tragic years has been said or done which might have been parallel to the energetic action of the elder Roosevelt in 1908 in respect to Russia.

More disturbing, however, than the cynical indifference of many and the apathy of most, is the inertia of the Jewish people. We have been imperiled many times in the course of history and there have been periods such as

those following the crusades when the toll of Jewish lives was frightful. Never, however, before, have the Jews throughout the world been faced by so concerted an effort, in such envenomed form and measure, and backed by such high governmental authority to completely eradicate them not only from positions of authority and respect, but even from the enjoyment of the most elementary rights of human beings. And yet, what is the reaction of the Jewish people? In the places of persecution, it is a combination of despair and resignation, but in America, where Jews are free and relatively rich, and with some power and with numerous means of molding public opinion—in this America, the four and a half million Jews who form the last large remnant of an effective Jewry sit by with hands clasped and arms folded and, except in the person of a few inspired leaders, do nothing of any consequences to meet the challenge to the entire Jewish people.

THE "REVIEW"

UNHERALDED, the *Brooklyn Jewish Center Review* made its appearance five years ago, in March 1933. The enlarged publication was the natural outgrowth of the expanded activities of the institution by which it is published.

We are, in all frankness, proud of this youngest of Center activities and its remarkable achievement. We are proud of the many praises that have been bestowed upon the publication by men and women prominent in Jewish life, as well as by others whose opinion we value highly. The *Review* has been regarded as an important addition to the field of Anglo-Jewish publications, and the finest and largest periodical of any issued by the Jewish institutions of this country.

Vainglorious as all this sounds, and objectionable as all boasting is, there is

The separation of three thousand miles of ocean appears to have created a spiritual chasm of separation which at present, at least, is not being bridged or even attempted to be lessened. We have for five years simulated but the shadow of a boycott—yet Nazi Germany continues its practices. We have for over twenty years had an opportunity to solve the Jewish problem by the redemption of Palestine—yet the Jewish National Fund owns only 6% of the land in Palestine. We have for years talked about the Polish Jews and the Rumanian Jews—and at the end of these years there are today five million Jews in Central Europe and the Balkans whose latter lot is worse than their former lot, and who know not today to what further extremes of degradation they may in the immediate future be subjected.

These conditions are an indictment of the Jewish people of America which in their individual souls and in the verdict of their people's history constitutes a burden of guilt almost beyond measure.

We know the inadequacies of our present reaction and program. May God grant that the future will see a change!

—W. I. S.

5 YEARS OLD

some justification in this case for vain-glory and boastfulness. The Brooklyn Jewish Center generally is remarkable organization, incorporating remarkable features, and it is well that the members should be fully aware of what they possess. Taking virtues for granted is a good characteristic, but not in institutional affairs.

We close this first chapter in the history of the *Review* with a word of sincere thanks to all those who have in a small or large measure made its success possible. Gratefully we acknowledge our debt to our contributors, advertisers and all those who have encouraged us in our work. Proud as we are of the past record of the *Review* we look forward to its enlargement and yet greater achievement in the years before us.

—J. G.

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Joseph M. Schwartz, President

Henry Seinfeld and Hyman Aaron, Vice Presidents;

Moses Ginsberg, Treas.

Max Herzfeld, Secy.

THE ART OF GIVING

By EMANUEL M. EDELSTEIN

Dedicated to my esteemed friend, Dr. I. H. Levinthal, who smilingly gives to all that is worthy and noble.

ONE may give from his wealth, his possessions, or from his time, his efforts, for the sake of others. In a sense every human being is giving, is contributing something to the welfare or well-being of his fellow-men. We are all more or less interdependent and our lives depend mainly on the contributions given to this world by people who preceded us, and life will continue on this planet of ours thanks to the gifts and contributions we make to it in our own generation. As Kant said: "Man cannot get on with his fellows and he cannot do without them."

But there are two main ways of giving: One is the involuntary way, the so-called unconscious way—one gives because life demands it of him, just as one works at a task because otherwise he might starve. The other way is the voluntary way, giving consciously by being aware of it and being happy because of it—as one is happy while creating a work of art. One may work much harder at a creative task than he ever worked for his living, but he finds pleasure in this activity, he is absorbed in it to the exclusion of everything else; his self is completely immersed in his work, he feels one with it and he finds compensation in his work for all other hardships and disillusion he might suffer. We are all familiar with the carefree easy life of the artist, who may be lacking what we call the first necessities of life, but who is happy and content, nevertheless, with his art. On the other hand we find so many of the well-to-do, who lead an uninteresting life, made up chiefly of drudgery, a routine life, that is incomplete, always seeking excitement, always wishing to run away from themselves, as it were.

To live a full life, to be happy—at least, at certain moments—one should realize that for one's own good one must find an interest in something aside from ordinary routine work, aside from hustling to make money in business, in a profession, or in any other pursuit. One of the greatest aids to a man's happiness is to learn and practice the art of giving. I use "learn" not in the sense that the word is employed to describe the acquisition of a skill, but rather in the sense of acquiring that sixth sense, the so-called intuitive precept, which only the chosen few possess, for giving is really

an art, just as painting or writing good poetry is an art, with this exception only, that whereas the Seven Arts are God-given gifts, this eighth art, the art of giving, is man-made. It is man's invention and is therefore available everywhere, and everyone may have it and enjoy the fruits of it. However, the pleasure derived from practicing this art rightly, and the happiness enjoyed by the artist are by no means less significant or, may we say, less worthwhile than those offered by any other art.

Readers of the Bible are very much impressed by the beautiful story of Abraham receiving the three men (who, according to the legend, were disguised angels) on a hot day at his tent, and offering them water and food. What a glow of happiness must have emanated from the face of that patriarch, the artist of hospitality, when his three guests, whom he saw for the first time, partook of his elaborately prepared feast! "And he stood over them underneath the tree and they ate," says the Bible, picturing in simple language a scene of calm contentment and blissful happiness. What more should one desire?

Our ancient Hebrew literature refers a great deal to the act of giving and its implications. "A man's giving expands his heart, makes him feel well," says our wise King Solomon in his Proverbs. In another instance, referring to the ways of the slothful, the lazy, who cannot find any worthwhile activity, the Proverbs say: "All day he feels a great longing, but the righteous gives and does not spare," meaning that once you have discovered the art of giving, you need not worry about being lonesome or deprived of activities, or of having your time hang heavily upon you.

One finds many instances of unstinting giving in our own times. A striking example of the devotion of people to the art of giving can be found in the manner with which the *chaluzim* in Palestine, the modern pioneers, are building not only a name for the Jewish people, but a new civil-

ization. These *chaluzim*, with their utmost devotion to their task prove very concretely that there is joy and happiness in the process of giving one-self to a worthy cause. They drain swamps, build roads, turn waste-land into fertile fields with the same enthusiasm and forgetfulness as the painter creates his work of art. In our own midst we witnessed the great deeds for the common good of such men as Louis Marshal and Felix W. Warburg. One championed the Jewish cause by giving of his time, ability and great heart, the other with his money and love for fellow-men, both alike cultivating the art of giving and finding pleasure in it.

Even the Hebrew word for charity, *Zdakah*, has a different connotation. The root of it, when analyzed philologically, means pure, subtle, right, righteous. Giving charity then, in the Jewish sense, means to do a right thing, to act righteously, and what is yet more important, to know how to do it, to do it subtly, just as the great artist uses his brush or his pen. Some give because they are compelled to do it, while others give because they are pleased to do it. Mathematically the result is the same, but is that sufficient? Compare this with the oft-repeated saying: "Some people live, because they like to eat, while others eat, because they like to live." Here, too, the sum total is the same: eating and living. But what a difference in the conception of human life and human endeavor. In one case the eater is a mere animal, with an animal's appetite for food and nothing else. While in the other case the eater has a higher aim, an aim known only to man, who is the highest form of creation. The same is true in giving. Only those attain humanhood, who give with pleasure, who can derive happiness from this act and who say: I give because I like to give; I give because I like to live a full, happy life, for in giving of my money, my time, my own self to the rest of humanity I project myself into the world in which I live; I become one with it and part of it."

Taking a positive attitude towards giving will also teach one not to give indiscriminately, but to use good judgment and discretion when about to give. People to whom giving becomes

(Continued on page 21)

RABBI LEVINTHAL LOVINGLY HONORED ON HIS FIFTIETH BIRTHDAY

THE presentation of an engrossed copy of a resolution adopted by the Board of Trustees electing Dr. Israel H. Levinthal as rabbi of the Brooklyn Jewish Center for the remainder of his life, was the climax of a three day celebration in honor of his fiftieth birthday. The presentation was made by Mr. Joseph M. Schwartz, president of the institution, at the testimonial dinner tendered to Rabbi Levinthal on Sunday evening, February 13th.

The celebration began on Friday evening, February 11th. The speakers were Rabbi Elias L. Solomon, Honorary President of the United Synagogue of America, and Rabbi Joseph Miller, President of the Brooklyn Jewish Ministers Association. Judge Emanuel Greenberg presided. Rabbi Solomon spoke again at the Sabbath morning services, stressing the place of leadership which Dr. Levinthal occupies in the American Rabbinate. He congratulated the Center on setting an example of fine relationship between the congregation and its spiritual leader. Mr. Samuel Rottenberg, Honorary President of the Center, introduced the speaker.

The dinner on Sunday evening was attended by more than 450 members and friends of the guest of honor. Several days prior to the date set for the celebration, the committee was obliged to refuse acceptance of reservations from those who wanted to pay their tribute to our beloved Rabbi, due to lack of accommodations. Those who filled the Banquet Hall to capacity witnessed one of the finest demonstrations of love and affection on the part of a community for a revered and respected leader. There were moments of tense emotion that found many with tears of joy.

The address of welcome was delivered by Mr. Samuel Rottenberg, chairman of the committee in charge of the dinner, who then introduced Mr. Jacob L. Holtzmann, who was the toastmaster. In a brief address Mr. Holtzmann pointed out the importance of the celebration in the life of the institution. He paid tribute to Mr. Louis J. Gribetz, chairman of the Editorial Board of the Brooklyn Jewish Center Review, and his associates,

for the fine issue published in honor of the occasion. Rev. Zvi Hirsh Masliansky was the first speaker. The dean of Jewish orators spoke of Rabbi Levinthal's childhood. He appraised the lad of seven years when he met him in Philadelphia, and had hopes then that he would grow up to be a leader in Israel. Now, he said, Dr.

Neumann of Palestine, and Mr. Henry Seinfeld, First Vice-President of the Center, whose illness prevented him from attending the celebration.

The dinner and dance music was furnished by Henry Tobias and his orchestra. Rev. Samuel Kantor, cantor of the Center, Rev. Zavel Kwartin and Bracha Zifra participated in the mu-

RESOLUTION adopted at a meeting of the Board of Trustees of the Brooklyn Jewish Center, held on February 2, 1938.

WHEREAS DR. ISRAEL HERBERT LEVINTHAL has rendered loyal and devoted and invaluable service to the institution as its Rabbi and spiritual leader,

WHEREAS the Board of Trustees is desirous of giving expression to the great esteem and affection in which he is held by the members of the institution—and its appreciation of his devotion and service to the interests of Jewry—

BE IT THEREFORE RESOLVED that the Board of Trustees does hereby elect Dr. Israel H. Levinthal as the Rabbi of the Brooklyn Jewish Center for the remainder of his life—

IN TESTIMONY WHEREOF this resolution shall be spread in full upon the minutes of the Board of Trustees of the Brooklyn Jewish Center and an engrossed copy thereof signed by the officers of the institution be presented to Dr. Israel Herbert Levinthal as evidence of such action and as a token of our *Esteem, Reverence and Affection*.

Joseph M. Schwartz, *President*

Henry Seinfeld, *Vice-President*
Hyman Aaron, *Vice-President*

Moses Ginsberg, *Treasurer*
Max Herzfeld, *Secretary*

Levinthal is not only a leader in his own community, but a leader of American Jewry. He brought the entire audience to its feet when, lovingly, he embraced the guest of honor and his father, the aged Rabbi B. L. Levinthal of Philadelphia.

He was followed by Prof. Louis Finkelstein, Provost of the Jewish Theological Seminary of America, by Mr. Bernard Semel, well known communal leader, and Rabbi B. L. Levinthal. The concluding address was delivered by Dr. Israel H. Levinthal. Extracts from these addresses will be found elsewhere in this publication. Hon. Edward Lazansky, who graced the dais, was unable to speak due to the condition of his health.

Hundreds of telegrams of congratulation were received by Dr. Levinthal and the committee. Due to the lateness of the hour, Mr. Holtzmann limited himself to the reading of but a few of these, namely those received from Dr. Chaim Weizmann, Prof. David Yellin,

Dr. David Tannenbaum, and Emanuel sical program. When the diners filed out they were presented with an autographed engraving of Dr. Levinthal as a souvenir of the occasion.

The celebration was marked by a number of editorials and special articles in the Yiddish and Anglo-Jewish press, dealing with Dr. Levinthal's career and accomplishments in the fifty years of his life. Tributes were paid to him by *The Day*, in an article by Mordecai Dantzes, in *The Jewish Morning Journal* in an article by Dr. Abraham Asen, in *The Hebrew Weekly Hadoar* in an article by its editor, Menachem Ribalov and in the *New York Jewish News*. Editorials appeared in the *American Hebrew*, *The Jewish Examiner*, the English section of *The Day*, *Dos Yiddishe Folk*, *Anshe Emet Bulletin*, *The Bulletin of the Flatbush Jewish Center*, and other publications.

WORLD-WIDE TRIBUTES POUR IN ON ADMIRER LEADER

SEVERAL hundred messages were received by the Brooklyn Jewish Center congratulating Rabbi Levinthal on the occasion of his fiftieth birthday anniversary. They were from organizations and institutions in which Dr. Levinthal has taken an active part, from men and women prominent in public life and from friends of the rabbi.

Dr. Chaim Weizmann, President of the World Zionist Organization, cabled:

"Heartiest congratulations on fiftieth birthday of your revered Rabbi who instilled knowledge of Judaism and love of Zion into your hearts. May he be granted many years in which to continue his devoted service."

Another cable was received from Menachem M. Ussishkin, President of the Jewish National Fund Head Office at Jerusalem:

"Please add my congratulations to the multitude of greetings which you have already received. God grant that you live to see the complete redemption of our people and homeland!"

From the Zionist Headquarters in London came this greeting:

"Heartiest congratulations on the happy occasion of your fiftieth anniversary. Warmest good wishes for many more years of happy fruitful work for cause."

The famous Jewish author, Ludwig Lewisohn wrote:

"May I say how distressed I am to have been away and to have lost the privilege of publicly expressing the profound admiration and esteem which—as I hope he knows—I entertain for Dr. Levinthal? He has done a rare thing; he has built up a great Jewish institution animated by the greatness of his soul and aspirations and he has, at the same time, continued his creative scholarly work from which I and many others have derived instruction and edification."

Several organizations commemorated the occasion in a more fitting manner. The Brooklyn Board of Hadassah and the Bedford Group Hadassah planted fifty trees each in Palestine through the Jewish National Fund. The Women's League for Palestine dedicated a chain in the Jerusalem Beth Hachaluzoth in honor of Dr. Levinthal and the Eastern Parkway Zionist Dis-

trict inscribed Rabbi Levinthal in the Golden Book of the Jewish National Funds.

Among the organizations who paid tribute to the Rabbi are the following: American Friends Service Committee, Clarence E. Picket, Executive Secretary.

American Ort Federation, Philip Blick, Executive Director.

Association of Reform Rabbis, Rabbi Sidney S. Tedesche, President.

Avukah, Dr. Joseph H. Cooper, National Chairman of Special Funds.

Bnai Zion Assn., Toronto, Canada

Board of Governors Junior Federation.

Brooklyn Chapter Hadassah, Mrs. David Sobel, Acting President.

Brooklyn Hebrew Home and Hospital for the Aged, Mrs. Philip Brenner, President.

Brooklyn, Jewish Ministers Association, Rabbi Joseph Miller, President.

Brooklyn Junior League, Women's League for Palestine, Mae Wittner, President.

Congregation Shaari Zedek of Brooklyn, Abraham Brill, President.

Deborah Tuberculosis Sanitarium, Nathan Mintz, Regional Director.

Federation of Polish Jews in America, Z. Tygol, Exec. Director

Flatbush Zionists, Samuel Rothstein and Samuel Berson.

Histadruth Ivrit, Abraham Goldberg, President.

Ivriah, Eastern Parkway Division, Mrs. Fannie Engel, Chairman.

Jewish Education Assn., Bernard Semel, Hon. Sec.

Jewish National Fund, Rabbi Israel Goldstein, President.

Ladies Auxiliary of Brooklyn for Orphan Girls Home in Jerusalem, Mrs. Sadie Danzer, President.

League for Labor Palestine, Dr. Alexander S. Kohanski, Nat. Sec.

Menorah Association, Henry Hurwitz, Chancellor.

Mizrachi Women's Organization, Mrs. Abraham Shapiro, President.

National Board Hadassah, Mrs. Judith G. Eptstein, President.

New York Board of Jewish Ministers, Rabbi Israel Goldfarb, President.

Pride of Judea Children's Home.

Rabbi Levinthal Lodge of Philadelphia, Wolf Greenblatt, Secretary.

Students of the Jewish Theological

Seminary, Sidney Gutham, President. Telzer, Mirer, Slobodker and Bialistoker Yeshivoh.

Temple Petach Tikvah.

United Palestine Appeal, Samuel Blitz, Campaign Director.

United Synagogue of America, Louis J. Moss, President and Rabbi Samuel M. Cohen, Executive Director.

Women's League for Palestine, Rose Isaacs, Vice-President.

Yeshiva Miskin Israel and Central Talmud Torah of Philadelphia, Rabbi Menachem M. Frankel, Dean.

Young Israel of Eastern Parkway, Sol Levine, President.

Zionist Organization of America, Morris Margulies, Secretary.

Jewish Sanitarium and Hospital for Chronic Diseases, Max Blumberg, Pres.

Women's League for Palestine, Mrs. Wm. Prince, Pres., Rose Isaacs, Vice. Pres.

Yeshiva Chaim Berlin, Rabbi M. Shurin, Executive Director

The following is a partial list of prominent leaders who sent their greetings:

Rabbi Murray A. Alstet

Dr. S. Bernstein, Palestine Bureau, Z. O. A.

Dr. Simon Bernstein

Rabbi Jesse Bienenfeld

Prof. Chaim Chernovitz

Rabbi Paul Chertoff

Rabbi Samuel M. Cohen

Rabbi Armond E. Cohen

Prof. Boaz Cohen

Rabbi Aaron D. Burack

Rabbi B. Reuben Weilerstein

Prof. and Mrs. Israel Davidson

Prof. Israel Efroe

Rabbi Israel Elfenbein

Rev. Alan M. Fairbank

Rabbi Simon J. Finkelstein

Prof. Louis Ginsburg

Rabbi Joshua L. Goldberg

Abraham Goldfarb

Rabbi Israel Goldman

Rabbi Solomon Goldman

Rabbi Isidor Goodman

(Glasgow, Scotland).

Rabbi Robert Gordis

Dr. Julius H. Greenstein

Rabbi M. Heller

Mrs. Rose G. Jacobs, Jerusalem

Rabbi Isaac Landman

Rabbi Alter F. Landesman

Rabbi L. Langh

Rabbi Philip Langh

Gov. Herbert H. Lehman

Rabbi Jacob Levinson

Rabbi Morris X. Lichtenstein

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Addresses Delivered at Levinthal Dinner

By RABBI B. L. LEVINTHAL

(Spoken in Hebrew and Transcribed and Translated by Rabbi M. H. Lewittes)

AS a member of the priestly caste commanded by God to bless the people, I wish to bless all those assembled here. May those who blessed my son be blessed! Blessings on my son, and on my daughter, who has faithfully stood by his side and helped him in all his achievements. Blessings on my son's children who walk in the path of our ancestors. Blessings on the Brooklyn Jewish Center and all the families who uphold it, so that they may continue to work shoulder to shoulder with my son to exalt the torch of the Torah and to aid our brethren throughout the world. May they be blessed with substance, honor and happiness! May God be with us and with all Israel!

The speakers who have preceded me spoke of my son's distinguished accomplishments. I shall not speak of his virtues but rather of his lack of defects. Leaders must be free of defects. The Bible states that a Levite may no longer serve after attaining the age of fifty. It is otherwise with Kohanim. The priest serves until his dying day—but he may be disqualified if he has acquired a blemish, and there are ninety blemishes, any one of which may disqualify a priest! I am happy to say of my son that he is devoid of blemishes—and that is his greatest virtue. He possesses neither physical nor spiritual blemish. All of his strength and talent without reserve are dedicated to the welfare of our people, our faith and the service of God. Why is it that a Levite is disqualified by age, but a priest only by defects? The Levite's work is menial; he is occupied with the physical needs of the temple. The priest is a teacher, a guide and a leader, and as Dr. Finkelstein pointed out, our sages teach that one reaches his physical prime at thirty, but his intellectual prime at fifty. Thus one who maintains his spiritual and intellectual integrity may look forward to continued leadership. To such a one we may well apply the verse, "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall still bring

forth fruit in old age." Once more I wish God's blessing upon my son, his wife and children. May the father rejoice in his progeny. May the Divine Presence rest upon my son, so that he

will succeed in all his future undertakings. May God redeem our Captivity and restore our judges and our counselors as of old. May all Israel have the merit to ascend to Zion, soon and during our time. Amen!

By PROF. FINKELSTEIN

I NEED not tell you what a great privilege it is to be permitted to join with you on this occasion. It is truly a festive occasion for all American Jews, and for all the Jews of the world.

I have had occasion to pay tribute to Dr. Levinthal here and elsewhere on various celebrations. But I am delighted to have the present opportunity to speak not only on my own behalf but on behalf of Dr. Levinthal's fellow-directors and fellow-members of the faculty of the Jewish Theological Seminary. Dr. Levinthal serves the Seminary in every possible capacity. He is a member of our faculty and a member of the Board of Trustees.

I have spoken of Dr. Levinthal in the role of a man of peace, because that is one facet of his work, and I have spoken of him as a scholar. Tonight I would like to speak to you of other factors of his character. Tonight I want to speak of Dr. Levinthal in the particular capacity which is his.

The rabbis say that a man of fifty achieves the gift of wise counsel, and Dr. Levinthal is rapidly becoming the wise counselor of American Jewry. He is not only the leader in traditional Judaism throughout America, he is the man to whom all look for wise counsel. Full of fervor for the Jewish cause, we look to him with great respect and great reverence for advice, particularly in these times when we are so much in need of wise counsel. I have noticed that in the eighteen years that he has been in this Center, not only has he been the advisor and counselor, but each year has found him to be a more vigorous leader. This is something that is peculiar to us Jews. Among all other people vigorous leaders appear in their early years. Alexander the Great conquered the world in his late twenties. Napoleon was a great man in his twenties. The great world leaders of other people were great in their early years. They tried

to change the world when they were young. When our prophets are young they accept the world; when they grow older they try to change it. Moses was eighty years old when he took the people of Israel out of Egypt.

Leadership is not merely impulsive, but grows out of mature counsel. Now as I stand here congratulating Dr. Levinthal on his fiftieth birthday, I feel that this is truly a day of great rejoicing for all of us, because we are congratulating not only a great rabbi, a distinguished scholar, a magnificent teacher, but American Judaism on its ability to produce a leader of international Judaism. I can see how this man, who is expanding year after year, will lead us further and further, and how he is destined to rise as leader of our people. Many more people are going to look to him for guidance and help.

At the beginning of this year our Seminary had to add a man to its faculty. We searched for a person who might be a teacher and leader of the future rabbis, and we could find no one who satisfied all groups so completely, who we felt could be so fine an example as Dr. Levinthal. In spite of the fact that he already carried so many burdens, we begged him to take on the additional burden of coming to the Seminary and teaching. Usually, when a new man comes to our institution he has difficulty with the students. The opinion of the elders is not usually the opinion of the younger people. I was very much moved last week at the Seminary when I was talking with some of our boys about this great occasion, and I saw with what affection Dr. Levinthal is held by those young students who always think they know all about it and can teach their teachers. He has managed to captivate all sections of Israel—older groups and younger groups. We join together to give reverence to this great leader.

Before I conclude, I want to quote the words of the psalmist which I
(Continued on next page)

think expresses what all of us feel. "Happy is the man who fears God and goes in His way." A man who works for Judaism, who is tireless in his efforts to bring us back to God, whose work is shared by a beloved helpmate and brilliant children. This is the way of God. May the Lord bless you out of Zion. May there be peace and blessing on all Israel.

By BERNARD SEMEL

MY friends, I thought that I would be spared from speaking at this gathering. I really do not belong to this great galaxy of speakers.

It was said here that Moses was 80 years old when he took the Jews out of Egypt. The question was once asked: "Rabbi, how is it that when God wanted to bring the Torah to the Jews, that he picked out a man who was a stammerer?" The answer the rabbi gave was that He wanted to show that to speak of the Torah you need not be a great speaker, you may even be a stammerer. They wanted to show that to speak about Dr. Levinthal you don't have to be a great speaker.

We came here to honor Rabbi Levinthal; and I want to tell you that there is not a man or woman here who has more respect and more love for our honored guest than I. Somehow, whenever I hear Rabbi Levinthal I feel a mystic charm. Everytime Rabbi Levinthal starts to speak there is a certain stillness or weakness in his voice; but as he goes on, that voice becomes the voice of a lion, and gets better and better. It penetrates into the very soul. He is the finest English edition of Masliansky. I am still to find a man who is able to bring to you the Midrash as beautifully and as perfectly, as pleasing and as cheerful, and as clearly, as Rabbi Levinthal does. And because of that, you and I are enjoying the greatness of this Center. Whenever I come into the Center I make a *bracha*. When I see men and women influenced by this institution as you are, friends, I feel we should make a *shehecheuna* and thank God for having this man as leader in this community. May you increase in work and strength. May you be deserving of the services of Rabbi Levinthal, and may he continue from strength to strength; may optimism penetrate this institution, and the light of the Jewish people penetrate our hearts.

God bless you, Dr. Levinthal, and you, Mrs. Levinthal, and may you have *naches* from your family.

DR. LEVINTHAL'S RESPONSE

AFTER what I heard tonight, after what I heard yesterday and Friday night, I am certain of one thing: I will either have to buy a new hat tomorrow or stretch my old one.

I was very much touched when Rev. Masliansky described how I looked 43 years ago, when I wore, as he recalls, a black derby that was much larger than my head. I wondered why the committee decided to present you with a photograph of me, tonight. Now I understand—they wanted you to see that I improved a little. I notice, however, that the artist and the engraver cheated a little bit; they wanted to improve too much. They gave me more hair than I have, and they wanted to remove some of the lines that are beginning to appear on my face. There is, however, something on that portrait that is genuine, I assure you, the signature. That, I want you to believe me, comes from a heart that is faithfully yours.

Ladies and gentlemen, I am accustomed to speeches and speech-making. Words are the stock in trade of a rabbi. But I must confess to you that I really cannot find the words which would adequately express what is in my heart. One of the great Spanish-Jewish writers, Abraham Ibn Ezra, defines human speech as: "The interpreter of the speaker's heart to his listeners." Tonight, my speech is a very poor interpreter of what I feel in my heart. My heart is overflowing with gratitude. It is overflowing with gratitude to the trustees of this institution, to the officers for this fine thing that they have done for me. My only hope and prayer is that I may prove myself worthy of that great trust that you have put in me. I am grateful to these distinguished men who have spoken to you: to Prof. Finkelstein who is so good and generous in his estimate of me; to my old friend, Rev. Masliansky; to Mr. Semel, and to the others. Above all I am filled with gratitude to the Almighty God for all the blessings that He has shown to me and particularly that I can have my honored father with me to share my joy on such an occasion. I am grateful to God that I have with me the wife of my youth, the one who has shared the struggles of my youth, who has been a real inspiration. I am grateful for my children, children who appreciate the glory of their Jewish heritage. And I am

grateful to God for this great congregation which is mine. Yes, I feel that a Rabbi can thank God when he is blessed with the right kind of congregation. If I have achieved anything at all, it is due in large measure to you, because you demanded so much. I had to meet that challenge. I hope that in the years to come you will continue to serve as my inspiration.

You know, friends, I was somewhat worried when I learned that you planned to give me this dinner. According to the Bible, the Levite who served in the Temple had to retire when he was fifty years of age. He began to serve when he was twenty-five, but when he reached fifty he had to leave his services and could work no more. When I heard of this dinner, I thought that perhaps all of my members knew of this law and wanted this to serve as a gentle hint, that I could now retire. My honored father, in the beautiful Hebrew address which he delivered, already pointed out to you that there is a distinction between the Levite and the Kohen, or priest. It was only with regard to the Levite that the Bible says he was not to work after he reached fifty. The rule did not apply to the priest. Nor did it apply to the prophets or to the rabbis, who later succeeded the prophets. The prophets were at their best when they were older. Those of you who come from European lands know that when the communities had to select a rabbi they chose only an older man. Why is it that the Levite had to retire and the priest not? The answer is very simple. The Levite had to do the actual physical labor — *La-asos melacha*; he had to do work with his hands or with his voice. When you do physical work alone, your strength gives away when you reach fifty. But the Kohen had a different function. The lips of the priests had to guard knowledge. Knowledge and learning ripens with age. It was only the Levite who had to retire. It is a sad commentary on the Rabbinate in America of today that congregations are forced to retire their spiritual leaders in middle age. In many temples the rabbi is only the Levite, not the Kohen. He does the work of an executive, not a rabbi. I can honestly say this of myself. I was the Levite here. I did do physical work here. I actually *did melacha*, but I tried with all the strength at my command

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Paul Muni - The Man Who Walks Alone

By JOSEPH KAYE

I THINK it was Jack London who coined the phrase "lone wolf." In our language today "lone wolf" has come to mean an adventurous person who walks alone. Except that Paul Muni is not an adventurous person, he can well be likened to a lone wolf, for he walks alone.

Paul Muni has probably gained more distinction than any other movie actor. His "Pasteur" and "Zola" were the prize pictures of both last year and this, and it is his personal work that has given them their value. Yet he has few intimates either in Hollywood or on the Broadway where he became noted before the screen reflected his image. He is not a mixer. He does not discuss his affairs. He is affable and courteous when with people, but is actually aloof. Often he gives the impression of being hard-boiled to the extent of callousness. He is even disinclined to be too close to those who were able to befriend him, for he has the feeling that his obligation to them would make him less independent. He is grateful, and would return the favor if he could, but that is a pact between himself and his conscience.

The world considers Paul Muni a great actor, but he himself is not sure. He wants to be a great actor and the art of acting absorbs all his thoughts and energies. He will give an extraordinary amount of painstaking study to a role, but at the end of it all he is not certain that he has realized what he set out to accomplish. "All that I do on screen or stage is merely tricks," he says, and disbelieves the eulogies he reads about his work. He does not think he is worth the hundreds of thousands of dollars he has collected from the film makers. He believes he became a Hollywood star by accident, and is cynical about his future.

"I don't know how long it will last," he said to me some time ago. "Maybe this year—maybe the next year they'll grow tired of me."

And so he walks alone, doing what is asked of him with scrupulous care, but automatically shutting out from himself everything that he does not want to touch him.

He has only one very good friend, one close companion—his wife. She creates for him that exclusive area,

that little nook, as one might put it sentimentally, to which he can retire freely and be himself.

She was married to him sixteen years ago. Those were the days when Paul Muni was Muni Weisenfreund, an actor on the East side stages. She was Bella Finkel, a musical comedy player in the same theatres.

Muni is not the man to become conversational about his private life, and those of his friends who know something about his marriage are also, out of respect to him, not inclined to grow garrulous over the subject. But one can feel safe in giving some few details about this romance, for it was a romance. Miss Finkel was engaged to another actor when she became acquainted with Weisenfreund. She was attracted by his unusual personality, for though he was only twenty-three he was best known for his characterization of old men and special types. She was attracted too, by his extreme earnestness, his strik-

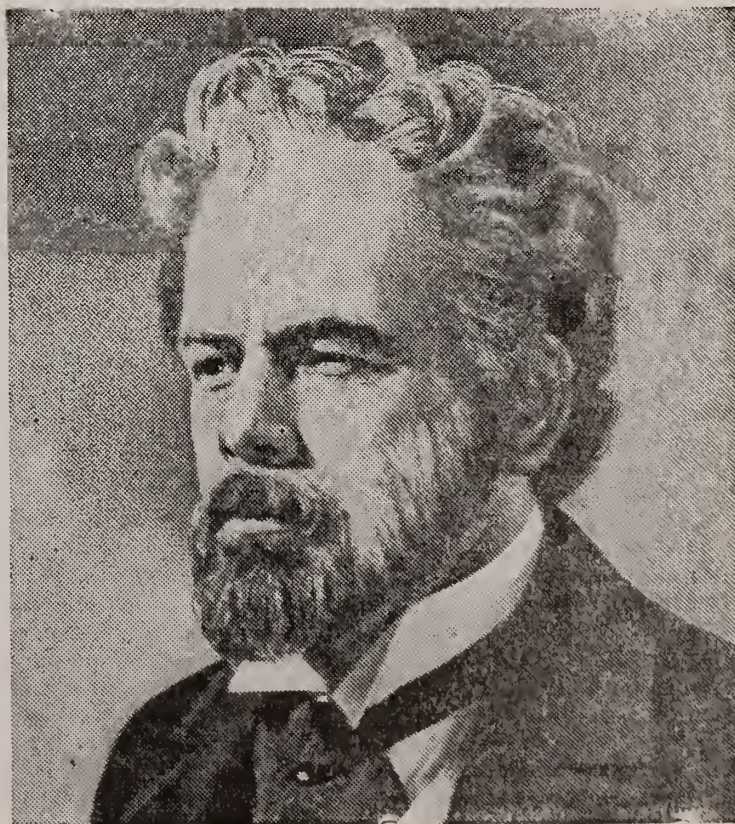
ing detachment, and his interesting appearance. Muni is not a handsome man but his features have a romantic quality.

To Miss Finkel, Muni was attracted by her charm and sprightliness, and by that nameless feeling which gives a man who is not of the crowd an intimation of harmony.

What happened thereafter was that Miss Finkel left the man to whom she had promised herself and married Muni. The rabbi who made them husband and wife was Dr. Levinthal. The couple came for the ceremony in a rush and left in a rush, each being due for a performance in a different theatre. As the ritual proceeded Muni grew embarrassed and confused and when he had to produce the ring he could not find it for some time, ransacking all the pockets in his clothes. It was like a scene from a

(Continued on next page)

Paul
Muni
as
Emile Zola



traditional movie wedding. Muni even began kissing the bride before the final words had been spoken and had to be halted by Dr. Levinthal.

Soon after the marriage Mrs. Weisenfreund gave up her career, and except for a few brief appearances on the stage, devoted herself entirely to her husband and his work.

The Munis are constantly together. When he plays on the stage she calls for him every night after the performance, and when he goes on tour, she accompanies him wherever he travels. At rehearsals she takes down notes, which he uses afterwards in moulding his interpretations. Much of his business arrangements go through her hands.

His wife is Muni's confidante. Otherwise he is alone; in Hollywood but not of it, just as he was on Broadway but not of it.

Why is he such a solitary character? To understand this, one must know his early life.

Muni was born in 1897 in Lemberg, an Austrian city now ceded to Poland. His father, Philip, was the son of a devout merchant whom he disappointed by taking to the stage. For years he played in small Yiddish theatres where he met an actress named Saltche, whom he married.

An actor's life can be glamorous and it can be very drab. The Jewish players in Europe wandered about from town to town, barely earning enough for food and shelter. They had no home, no social standing, very little present and no future. Sometimes one escaped and achieved fame; but most of them never rose above their level of semi-vagabondage, and died poor and unknown. Their only satisfaction was a love of their work. Acting was their life. To appear in a small, rickety theatre and recite the lines of an incredible melodrama gave them happiness.

Muni's parents were among these wandering troupers. His home was a succession of uncomfortable, gloomy, sometimes dirty, lodgings, and close, smelly dressing rooms. Much of the time he had to be alone, and as he grew a little older—that is, when he was three or four—he was left a good deal to his own resources. He had to devise his own amusements and do without playmates. He saw acting always and accepted it as a matter of course, in the same way as he regarded the different beds he slept in.

His childish mind was sharpened

precociously because of this existence and he early became familiar with the fear of the next day. The only thing certain in his life was the meal that was being eaten; the next meal was always problematical. He early learned to understand the meanness and chicanery which a starving profession must necessarily produce, and that it was better to distrust most people he saw.

When he was four and a half the family crossed to London, where their life in small theatres was not much better, and then the Weisenfreunds emigrated to the United States. Here the boy had a more normal upbringing. He went to school, quickly learned the English language, developed a fondness for sports and soon grew into a typical American youth.

His parents' position was a little improved, and while Muni could never forget the depressing impressions that had been ground into him when he was younger, they might have been just a vague memory. He had taken up the study of the violin and liked it. He began to dream of becoming a virtuoso and did not mind practicing long hours. At the same time he thought that boxing was an equally noble profession and his visions of the concert platform ran parallel with dreams of the ring. He thought that if he possibly could not be a champion fighter himself he could perhaps achieve the glory of managing boxers.

But all the experiences of his early childhood came over him again when his parents decided that his future must be looked after. They did not know whether he could develop into a concert violinist, and they had practically no faith in his boxing aspirations. They however knew acting and thought that in this new country their son might have better opportunities in the theatre. Therefore, when Muni was only ten years old, he was initiated into his parents' profession.

This happened in Cleveland, where the Weisenfreunds were playing in a stock company. There was a small part open, that of an old man who had to say a few words, but no one thought anything of using Muni for it. The child took to the beard and the greasepaint wrinkles naturally, without any thrill or enthusiasm, but as part of the day's routine. His mind was on other things. He walked on the stage, he stooped in the manner an old man should stoop, spoke his several words in a shaky voice, and when he cleaned his face and changed to his own

clothes he was the schoolboy again.

But thereafter, while he practiced his violin and boxed and played baseball and kicked a football across a field, he was not quite the same. The stage of the small stock company, the musty odor of its antique scenery, the aging people around him, most of whom were doomed to oblivion, revived the days of gypsy wandering in Europe. Not for this boy was the stage a glamorous adventure.

He did his first part in such finished style that he was given other roles, and curiously enough, nearly all these parts were of old men. He is probably the only actor today who had such a strange theatrical training. Where every other player who went on the stage early did what was the most natural thing, play child parts, almost all of Muni's early dramatic experience was restricted to the delineation of elderly types. He liked disguising his face and playing someone who was very far removed from his own personality. Perhaps it gave him a feeling of refuge. He himself was not exposed to the audience. He was sheltered from them by his makeup, by the clothes which he never knew in ordinary life.

But as soon as he left the theatre he was himself again. He was still a youngster and still at school.

Once in those days a funny thing happened to him. He was sitting backstage in a dressing room made up as an ancient gentleman of seventy, with a long gray beard and enough creases in his face to satisfy anyone in the theatre that his days were numbered. There was a window in the dressing room looking out on the street, and suddenly Muni heard a wild yelling. Looking out he saw a gang of boys thundering past on roller skates and having the time of their lives. Muni stared out of the window a few seconds and then felt an irresistible urge. His own roller skates were in the room, brought with him for use when his part was finished. He seized them and dashed out. Over the threshold of the stage door he clamped on the skates and rolled down the sidewalk with immense zest.

It was some minutes later that he awoke to what he was doing when he noticed passersby standing stock-still and crying—"Hey—look at the old man roller-skating!"

Muni continued on the stage. Gradually he abandoned his roller skates,

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JEWISH EVENTS REVIEWED

SUCH celebration as the Jews of Austria might have made the past Purim was indeed ironical. In commemorating their delivery from their ancient oppressors they were in the midst of a new oppression, greater and more deadly. Overnight they saw their country wiped off the map and themselves the prey of Nazism. The plight of the Austrian Jews is worse than that of their brethren in Germany. In Germany the persecution and ruin of the Jews were gradual over a period of five years. In Austria, however, the blow came in full force and without any warning.

* * *

Following the refusal of three Jewish soldiers and officers in an Austrian Infantry regiment to take an oath to Hitler, all the Jewish soldiers in the regiment were sent home. This policy, it was reported, will be followed throughout the army.

* * *

The removal of Goga as prime minister of Rumania does not assure the Jews of that country freedom from anti-Semitic measures. The new prime minister, Patriarch Miron Cristea, has also long been known as an ardent anti-Semite. Last August the Patriarch wrote an article in which he claimed that "the blood of the Rumanian Christians is being sucked by the Jews" and asked why Rumania should not have "the right to get rid of those dangerous parasites." The government has not abandoned the measures instituted during the Goga regime calling on the Jews to prove their Rumanian citizenship. A new decree, affecting more than 200,000 Jews, has been issued requiring them to prove their citizenship by April 1st.

* * *

Over 200 New York Christian ministers of 14 denominations have signed a manifesto calling on all American Christians "to guard their hearts, their minds, their lips, their hands from emotions, thoughts, words or deeds that partake of the sin of anti-Semitism." This manifesto, made public for Brotherhood Day by Dr. Robert Searle on behalf of the Greater New York Federation of Charities, cites with approval the action of the Oxford Ecumenical Conference last July which, as "the conscience of Protestant Christendom," declared that

"against racial pride, racial hatreds and persecution and the exploitation of other races in all their forms, the Church is called by God to set its face implacably and to utter its words unequivocally both within and without its own borders" and that "there is special need at this time that the Church throughout the world bring every resource at its command against the sin of anti-Semitism."

* * *

At the first National Conference of the Jewish Labor Committee, delegates representing more than 500,000 organized Jewish workers in this country, rejected cooperation with any organization that upholds dictatorship of any sort. While authorizing its executive committee to unite with Jewish and non-Jewish organizations in the struggle against Fascism and anti-Semitism, it made it a condition "that these organizations uphold the principles of freedom and democracy in all countries." The convention was warned by its leaders that the program of the Committee would be endangered if the organization participated with Communist elements in any common activities.

* * *

Pursuant to its determination to "Aryanize" the medical profession, the Danzig government, which is in the hands of the Nazis, has ordered Jewish doctors and nurses to leave all hos-

A PURIM GIFT

By Norman Brandes

MY shining mother is not the only one this evening who is placing sweet golden cakes on the supper table inlaid in silver and abundance for the jolly Purim feast, to which God and your family are honored guests.

I too have been busy in my own way mixing and baking sweet thoughts of love out of my soul's oven for holiday greetings to thee, you will find mine brown and delicious next to my mother's—hearty appetite Esther darling!

By LESTER LYONS

pitals and welfare institutions controlled by the government. After April 1st, no Danzig Jews who will be in need of care will be admitted to those institutions.

* * *

In 1900 there were only about 200 Jewish families on farms in the United States. Today, according to a report of the Jewish Agricultural Society, which gives financial and educational aid to Jews settling on farms, the Jewish farm population in this country is approximately 100,000. It is an interesting coincidence that the number of Jews on farm settlements in Palestine is about the same. There are 203 Jewish farming settlements in Palestine with a population of 105,000. More than half of them were established during the past ten years.

* * *

A Polish Jew living in Palestine with three wives was held by a court in Tel Aviv to be guilty of no crime. According to Palestinian law polygamy is no criminal offense.

* * *

An up-to-date port providing for passenger facilities was recently dedicated at Tel Aviv. This is the first Jewish port in Palestine and is expected to facilitate Jewish foreign trade.

* * *

Following a conference of democratic groups and of nearly all the political parties in Uruguay, active steps are being taken by Gentiles as well as Jews to combat racialism and anti-Semitism in that country. The program adopted provides for a pan-American campaign to resist anti-Semitic and anti-democratic measures and the formation of a central agency to disseminate information concerning the campaign. Governmental sanction of the activities of the conference is indicated by a decree issued by the Minister of the Interior prohibiting stations from broadcasting any matters inciting against race, religion or nationality.

* * *

The official organ of the Vatican, "Osservatore Romano," recently published an editorial on the Jewish question entitled "The Drama of Israel," in which it declared that "There is

something ignoble in the triumph of anti-Semitism. It is a fight against a race in the name of another race, against a religion only because of its universal character . . . The enemies of the Jews are neo-Pagans who have been conducting a ruthless war against spiritual values."

* * *

Anti-Semitic papers in Italy are continuing their attacks on the Jews. "Il Tevere," a notorious anti-Semitic paper, has published a series of articles on the Jews in the political life of Italy in which the charge is made that the Jews are taking too much of a part in public life and that there are "Jewish connections with the international forces which are working against Italian interests."

"La Stampa," an important Fascist organ, has revived the discredited "Protocols of the Elders of Zion," asserting that Jewish "domination" of "democratic countries is an accomplished fact achieved through methods outlined in the 'Protocols'." This periodical has also published articles endorsing the anti-Semitism of the present Rumanian government.

Italy's interest in fomenting discord in Palestine is seen in a report by Arab sources that a gift of \$50,000 was made by Italy to the Mufti of Jerusalem who several months ago fled Palestine after the killing of a British official by Arab terrorists. . . . In connection with a visit which Hitler is to make to Rome shortly, the Italian secret police are preventing foreign Jews from entering Italy. . . . The Italian government compelled the chief Rabbi of Milan to cancel a lecture which he was to deliver before the Jewish Culture Society in Venice.

* * *

Anti-Semitism in South Africa, spread by the Nationalists and Grey-shirts, are meeting with resistance at the hands of the Labor Party and other liberal elements there. A vigorous campaign has been undertaken by the latter groups to combat the pernicious propaganda of the anti-Semitic forces. . . . The Dutch Reformed Synod of the Cape Province recently assailed anti-Semitism as un-Christian. . . . A paper in South Africa which urged restrictions against the Jews in commerce and the professions was boycotted by Jews who refused to insert advertisements in that paper. . . . The Supreme Court of South Africa has issued an injunction against the distribution of a book entitled "The Jews of South Africa,"

published by Nazi interests. This book contained vile and malicious false statements against the Jews in that country.

* * *

At the instance of the Civil Liberties League, court action has been taken in Montreal against Dr. J. Lambert, a leading anti-Semite in Canada, for having publicly made derogatory statements concerning the Jews. Dr. Lambert, who is the author of a notorious pamphlet against the Jews which has been extensively circulated, is alleged to have stated among other things that "it is not enough to combat Communism but you must also fight the Jews because Judaism and Communism are one and the same thing." . . . In Winnipeg, after an anti-Jewish poster had been found nailed to a door on the City Hall, the city council adopted a resolution condemning attempts to stir up race hatred in that city.

The *Montreal Star*, an influential Canadian paper, has urged that Canada admit Jewish immigrants as agricultural settlers providing that they will remain on the land. The paper stated that "the Jews are proving themselves excellent cultivators of the land in Palestine. The old belief that they were only town dwellers, traders and money-changers is proven a libel. They can live on the land."

* * *

It is reported that Professor Albert Einstein will in the near future visit Travancore, India, to aid in organizing a department of Mathematics and Physics at the local state university. His visit is expected to last six months.

Dr. Moise Ventura of Paris, well-known scholar and orientalist, has

been appointed chief Rabbi of Alexandria. His appointment is significant in that it has been welcomed not only by Egyptian Jewry but also by the Arab press. Dr. Ventura knows many languages including Arabic and has done much scientific work in the fields of Arabic-Hebrew philosophic speculations.

* * *

Figures released by the Hebrew Theological College of Chicago may be of interest to those who contend that orthodox Judaism is fast disappearing from American Jewish life. Ninety-eight per cent of the 427 students of that institution are American born. They come from 33 cities outside of Chicago, and represent 28 states. Most of the students are college and university graduates.

* * *

Speaking on the Jewish question at the annual general assembly of the council of Jewish Federations and Welfare Foundations, Rabbi Solomon Goldman of Chicago predicted that within one or two centuries the Jews of Germany, Russia, France, and Italy will completely disappear and a majority of the Jews in this country and England will be assimilated. Declaring that the weakest among the American and English Jews would succumb to assimilation, while the stronger ones would settle in Palestine or other places where anti-Semitic pressure is not so strong, he further stated that "already American Jewry is abandoning the force that works against assimilation, Jewish education. Already, our leading laymen are relegating it to a place of minor importance."

MARK SOLITERMAN'S LAZARE ARTICLES PRAISED

(From the Author's Correspondence)

DEAR Sir: I have read with profound interest and great admiration your articles on Bernard Lazare. I do not believe that such an objective and comprehensive study has ever been devoted to him. I see quite well that you have voluntarily limited it to that part of his activity which was dedicated to the Jewish cause, but in order to make clear the importance, and especially the nature, of his activity, you were also forced to digress into the more strictly literary field, or more the widely social and universal one to which he sometimes confined himself.

My only regret, permit me to tell you, is that such a noble study of a man of such generosity of heart and spirit, and about whom it would have been just to make more known, should not have a wider circulation.

I take pleasure in thanking you, Sir, for this fine work, a work for which the friends of Bernard Lazare are indebted to you, and to assure you of our feelings of sincere and fraternal sympathy and gratitude.

—André Fontainas

REPORT OF BROOKLYN JEWISH CENTER ACTIVITIES FOR THE YEAR 1937

Delivered by the President, JOSEPH M. SCHWARTZ, at the Annual Meeting on Thursday Evening, January 20, 1938

BEFORE presenting my annual report as the president of our beloved institution, I shall, with your permission, dwell for a few moments on the importance to me personally of this evening's meeting. Tonight I am completing five years of service as your president. When in 1933 I was called upon to take the leadership of the Brooklyn Jewish Center from the hands of our devoted friend, Mr. Isidor Fine, I pledged my wholehearted devotion to the interests of the institution with which I had been identified in one form or another since its very inception. I was present at the memorable meetings in 1919 which gave birth to the idea of building a Jewish Center in this neighborhood that would promote the interests of our people. I saw the dream come true, and have participated in the struggles the institution went through during the eighteen years of its existence. We had days of joy at the great strides we made, and days, weeks and months of anguish and worry at the thought that the Center might be turned over to other hands and used for other purposes. With the help of God, and the devoted and loyal assistance of our good members, we were saved from such a catastrophe.

When the call came to me to assume the leadership, I was frankly grateful for the opportunity to serve our institution in a more responsible office and to do whatever was in my power to help the Center continue its useful and noble work in the interests of our people and our faith. This evening, I shall not report on the progress made during my entire administration, but limit myself simply to a report of the activities during the past year.

* * *

The Center, as you know, is an all embracing institution, ministering to the needs of its members along cultural, religious and recreational lines. Each department is under the supervision of a committee, which plans, guides and directs the activities entrusted to them.

Religious Activities

IN reporting on the year's activities I shall give first importance to the Religious Department of the Center. This department embraces the late Friday night lectures and the daily,

Sabbath and holiday services held in the building. These services are attended by thousands of men and women in the community, and usually, our synagogue is filled to capacity. We are proud of these splendid audiences, and they are a personal tribute to our dearly beloved Rabbi Levinthal, whose enlightening sermons are eagerly listened to by them.

The income from the Religious Service Department for the year ending December 31, 1937 was \$3,885.92, as compared with \$6,191.99 in 1936. The sale of tickets for the High Holy Days netted the sum of \$12,369.73 against \$14,809 in 1936. This reduction in income was due to the fact that the High Holy Day services this year were held earlier than usual.

Department of Hebrew Education

THE Hebrew Education Department has made a slight progress in the number of children registered for this year. The afternoon school has a registration of 165 children as compared with 156 last year. The Religious School, which meets on Sunday mornings, has a registration of 179, as compared with 127 children a year ago. The Post-Consecration Group numbers 21 girls, and the Consecration group 11.

Altogether there are 379 boys and girls who receive a fine Jewish training under the supervision of our Hebrew Education Department. The school, despite these advances, is not yet self-supporting, and the Center was required to make up a deficit which last year amounted to \$1187.56. With a larger registration, and a greater interest on the part of our members, the school could be made self-supporting.

Center Academy

THERE are now 88 boys and girls attending the Center Academy of our institution. These children receive an excellent elementary school education in addition to a fundamental education in the Hebrew language and Jewish culture. The direction of the school is entrusted to a special Board of Trustees selected by the parents. In the

past few years the Academy has managed to balance its budget, and the Center has not been called upon to render any financial assistance in maintaining it. We commend the school to the attention of our membership. The Academy is rendering a fine and valuable service to the cause of Jewish education and should be encouraged in its endeavors. Prof. Paul Klapper has made a survey of the school and at his recommendation the curriculum was greatly improved, retaining, of course, the best features of the progressive methods of instruction.

Institute of Studies for Adults

OF late there has been a growing tendency towards education of adults not only in the field of general education, but also in that of Jewish education. To meet this desire for knowledge Rabbi Levinthal organized several years ago the Center Institute of Jewish Studies for Adults. The present enrollment is 85 men and women, who attend the various courses in Hebrew, Talmud, Jewish Religion, the Bible as Literature, and Jewish History.

General Education

FOR general adult education, first place must be given to the weekly Forum conducted by the Center on Monday evenings throughout the season. These lectures and discussions are attracting to the Center thousands of people from all parts of the city who are anxious to listen to the addresses on vital problems by leaders of thought in this country. The season had a most auspicious beginning with the lecture delivered by the First Lady of the Land, Mrs. Franklin D. Roosevelt. Not only was the synagogue packed to capacity, but hundreds of persons found it impossible to obtain tickets weeks before the date scheduled for her lecture.

In addition to the Monday evening Forum, the committee arranged course lectures in cooperation with the WPA Adult Education Project of the New York Board of Education. The committee also sponsored lectures in the

Yiddish language which were most successful.

Center Library

AFTER an interruption of many years, the library of the Center was again re-established a year ago. Supervised by our librarian, Dr. Elias N. Rabinowitz, a scholar of note and an expert in this field, the library has made tremendous progress during the past year. Close to 1045 volumes were added to our collection of books in Hebrew, Yiddish and English. Thanks to the cooperation of a number of friends of the library, we were most fortunate in acquiring a number of rare books that are invaluable to the department. Originally established as a reference library only, it is now being developed into a circulating library, and members as well as non-members are welcome to take out books for home reading.

Center Publications

BEFORE ending the account of our educational activities, I want to say a word about the publications of our institution, the weekly *Center Bulletin* and the monthly *Review*. The weekly publication is intended primarily to inform the membership of all things happening in the Center. The *Review* is a magazine of general Jewish interest. In addition to Center news, it contains a wealth of reading material dealing with Jewish problems. Next March the *Review* will have completed five years of its existence. The Center has every reason to be proud of its fine record as one of the leading Anglo-Jewish publications in America.

Social Activities

WE have made considerable progress in the department of Social Activities, although the problem has not been completely solved. The committee has arranged a number of successful membership social meetings, all of which were attended by a large number of Center members. We should like to see more progress in the direction of improving the social relationship among the members. We realize its difficulties, especially in an organization of the magnitude of the Center, but we nevertheless felt that more could be accomplished in this field if the members would cooperate with the committee by attending the various functions arranged for them.

Club Activities

THE organization of clubs for the children of Center members has not proven entirely satisfactory in recent years. We have had a number of clubs catering to the needs of the boys and girls of different ages. What was lacking, we believe, was some sort of co-ordination between the group and a central direction. We have made an attempt to solve this problem by engaging Rabbi Mordecai H. Lewittes as Director of Club Activities. His supervision of the groups led by able and well qualified leaders, has proven most encouraging, and we are hopeful that in time this department will be greatly improved.

Physical Training Department

THE attendance in the Physical Training Department was the largest in the history of the Center. We have made several improvements during the past year to enable more members to make full use of this splendidly equipped department. The basketball team is growing in popularity, and its games were most successful financially.

The record of attendance was 32,881 in 1937 as against 28,806 in 1936. The facilities of the department were used by 23,028 men, 3710 women, 3811 boys and 2262 girls.

House Committee

WE are grateful to our Vice-President, Mr. Hyman Aaron, who as chairman of the Building Committee has given himself almost daily to the task of supervising all repairs and improvements. With a fatherly love he watches over the building and helps us to maintain it in a first class condition.

Membership

BECAUSE last year's membership campaign was continued into January, and because we did not wish to interfere with the scheduled Metropolitan Opera House concert, no official membership drive was conducted during the month of December, 1937. The committee, however, functioned throughout the year, interviewing applicants and preparing the plans for the enrollment of new members.

At the end of our last fiscal year, December 31, 1936, our membership numbered 976 (633 married and 343 single.) Our membership on December 31, 1937 was 1046 (695 married and 351 single).

Metropolitan Opera House Concert

IN order to eliminate the yearly bazaars we instituted this year the concerts given at the Metropolitan Opera House. Two concerts were held during 1937, one on March 14th and the other one on December 12th. They were most successful, realizing over \$10,000.

We have already engaged the Metropolitan Opera House for December 11, 1938, and are planning to make these concerts annual events. In addition to providing a fine and wholesome evening's entertainment they help us raise funds for the Center. The first concert was conducted under the chairmanship of Mr. Isidor Fine, with Mr. Louis W. Bernard as treasurer. The second one was headed by Judge Emanuel Greenberg as chairman and Dr. Moses Spatt as treasurer. To these gentlemen and all others who helped them in their work, we are deeply grateful. This fine event should at all times receive the full support of the Center membership.

Sisterhood

THE Sisterhood was most helpful in every event arranged by the Center, and its members are deserving of our sincere appreciation. They have served also on various committees and undertaken a number of important activities designed to promote sociability in the Center. Their cultural programs have been most interesting, and we are thankful to the administration of the Sisterhood for all its efforts in interesting the women of the Center in the work of this institution.

Thanks to Chairmen

I WISH time permitted the mention of all those who in one way or another were helpful to the Center during the past year. You can readily understand that this is almost impossible. May their best reward be the knowledge that through sacrifices of money or time, or both, they have been of assistance to our institution and have made it possible for the Center to go onward and forward. Since it is obvious that I cannot mention them all by name I shall have to limit myself to the chairmen and vice-chairmen of the standing committees and express to them and to their committee members your and my sincere appreciation for having contributed to

the progress we have made during the past year:

Auxiliary Committee—Maurice Bernhardt, Chairman.

Arbitration Committee—I. Levingson, Chairman.

Cemetery Committee — Nathan T. Schwartz, Chairman.

Civic Committee—J. L. Holtzmann, Chairman; Ira L. Rosenson, Vice-Chairman.

Center Academy Committee — Benj. A. Levine, Chairman of the Board of Trustees.

Chevre Kadisha Committee—Max H. Haft, Chairman; R. Albert, Vice-Chairman.

Forum Committee — Max Herzfeld, Chairman; Isaac Siegmeister, Vice-Chairman.

Grievance Committee — Albert A. Weinstein, Chairman.

Hebrew Education Committee—Frank Schaeffer, Chairman; Morris W. Wender, Vice-Chairman.

House Committee — Hyman Aaron, Chairman; Louis Halperin, Vice-Chairman.

Library Committee — Rabbi Louis Hammer, Chairman.

Membership Committee — Judge Emanuel Greenberg, Chairman.

Parent-Teachers Association of Hebrew School—K. Karl Klein, Chairman.

Parent-Teachers Association of Center Academy — Mrs. Irving Lurie, Chairman.

Physical Training Department—David B. Kaminsky, Chairman; Albert Witty, Vice-Chairman.

Publicity Committee—Louis J. Gribetz, Chairman.

Religious Service Committee — Abraham Ginsburg, Chairman; Morris Rosenfeld, Vice-Chairman.

Ushers Committee — Samuel Stark, Chairman; Charles Fine and Abraham, H. Zirn, Vice-Chairman.

Social Committee — Maurice Bernhardt, Chairman.

Young Folks League—William Rosenberg, President; Nathan Rothstein, Chairman Executive Committee.

Finances

I HAVE asked our accountant, Mr. Mark J. Goell, to present to you this evening a detailed statement of the financial condition of the Center, as of December 31, 1937.

We are making gradual progress, reducing our indebtedness year by year. We have cause for satisfaction although we are still handicapped by a capital indebtedness which is entirely

too large to carry indefinitely. Our only hope is that some day in the near future some plan will be devised which will make it possible for us to substantially reduce this capital indebtedness and consequently reduce the items of interest which consume a great portion of our income from dues and other sources.

One of the most important items that contributed to the financial success during the year was the large increase in the number of members as a result of our membership campaign in December 1936 and January 1937. The committee is planning another campaign in the Fall of this year. It is our fervent hope that its success will equal or surpass last year's campaign. We cannot reiterate too often that an increased membership is most important. It not only enables us to increase the Center's usefulness to the community but the income from membership dues represents the largest single source of revenue to the institution.

Conclusion

I HAVE mentioned some of those who have been helpful to me and to our institution. Our thanks are also due to our officers, members of the Board of Trustees and members of the Governing Board, for their valuable advice and assistance. My fellow officers, Messrs. Hyman Aaron, Max Herzfeld and Henry Seinfel, are deserving of hearty thanks and sincere gratitude. They served the Center loyally and unselfishly day in and day out.

My thanks and yours too, go to our revered and beloved Rabbi, Dr. Israel H. Levinthal. He has been of inestimable help in all our endeavors. Now that we are about to celebrate his 50th birthday anniversary we pray that God may grant him health, strength and happiness so that he may continue to add lustre to our institution and to American Jewry.

And my sincere thanks and appreciation are extended as well to our Administrative Director, Mr. Joseph Goldberg, for his fine work and for his loyalty and devotion to our institution.

* * *

I have given but a general view of the activities of the Center. Much more could be said of the work this institution is doing in the field of Jewish religion and Jewish learning both for the adult and child. Since the Center is a family membership institution the

number of those who come directly under its influence is close to 3,000. Add to this the thousands of non-members who attend our religious services, the weekly forums, the course lectures, the Institute, schools, etc., and you have a picture of the tremendous influence for good which the Center has on the community.

We can take pride also in the fact, that not only has the Center served our own community, but it has played an important role in influencing Jewish life throughout the country. Our Center has become a model for many other institutions. Our activities are watched, studied, and emulated. We cannot over-estimate this feature of our achievements.

Jewish life today is being ruthlessly crushed in so many lands in Europe. The poison of anti-Semitism, which the Nazi government in Germany did so much to spread, has penetrated parts of the world that were free from this poison for many years.

In such a time as this we need a spiritual fortress where Jews may come for renewed hope, courage and faith in ourselves and in our ideals. Our Center, and the institutions throughout America which it has helped to influence, have been such fortresses of spiritual strength. Without them, we safely say, Jewish life would be unbearable.

It is for that reason, if for no other, that I would dare to call upon you, my fellow members, to give, and to work, and to sacrifice, even more devotedly than we have ever done before to preserve this spiritual stronghold, so that it may function with our increasing strength and greater power.

Due to lack of space the summary covering the religious, educational and social activities of the Center for the year ending December 31, 1937, will appear in the next issue of the Review.

1937 REPORT OF THE BROOKLYN JEWISH CENTER

OFFICERS

JOSEPH M. SCHWARTZ President
HENRY SEINFEL First Vice-President
HYMAN AARON Second Vice-President
MAX HERZFELD Secretary
MOSES GINSBERG Treasurer

SAMUEL ROTTENBERG Honorary President

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Hyman Aaron
Louis W. Bernard
Philip Brenner
Morris Dlugasch
Isidor Fine
Moses Ginsberg

Pincus Glickman
Hon. Emanuel Greenberg
Nathan Halperin
Max Herzfeld
Jacob L. Holtzmann
Benjamin J. Kline

Fred Kronish
Samuel Rottenberg
Joseph M. Schwartz
Henry Seinfel
Nathan D. Shapiro
Morris Weinberg

Louis Cohen
Charles Goell

HONORARY TRUSTEES
Jacob Goell
Jacob Levy

Max N. Koven

MEMBERS OF THE GOVERNING BOARD

Albert, Louis
Aaron, Jos. I.
Balsam, Milton D.
Bernhardt, Maurice
Bernstein, Alex
Bernstein, Elias
Booth, Mrs. J. D.
Brainson, Hyman L.
Brenner, Louis
Brenner, Mrs. Ph.
Chizner, Meyer
Davis, Henry
Doctorow, S. A.
Doner, Jacob
Feinberg, Ph. F.
Felt, Abraham
Feldt, Joseph
Fine, Charles
Fine, Mrs. Isidor
Finkelstein, Dr. Reuben
Fortunoff, J. A.
Freedman, H. A.
Gold, Henry
Goldman, M. M.
Ginsburg, Abraham

Gleichenhaus, V. W.
Goldberg, S. H.
Goodstein, David
Goell, Mark J.
Goell, Milton J.
Goldstein, N. L.
Gottlieb, Aaron
Greene, Harry
Greenblatt, Samuel
Gribetz, Louis J.
Gross, H. H.
Haft, Max H.
Halperin, Louis
Halpern, David
Harrison, Harry A.
Holtzmann, Henry
Horowitz, Mrs. J.
Jaffe, Louis N.
Joseph, Arthur
Kaminsky, D. B.
Katz, Samuel
Klein, K. Karl
Kenin, Mayer
Kugel, Simon H.
Leicher, Jacob E.
Levey, Frank

Levine, Benj. A.
Levingson, Isaac
Lewis, Aaron
Lieberman H.
Lowenfeld, Mrs. I.
Lukashok, Jos.
Lurie, Irving
Lurie, Leib
Levy, Mrs. Harry
Marcus, Harry
Martz, Benjamin
Markowitz, Ben
Neinken, Morris
Parnes, Louis
Perman, Charles
Rachmil, Hyman
Rosen, Meyer A.
Riker, I. J.
Rosenson, Ira L.
Rutchick, M. M.
Rosenstein, David
Rutstein, Jacob
Schaeffer, Frank
Schlesinger, L. H.
Schwartz, Mrs. J. M.
Schwartz, N. T.

Schwartz, Mrs. N. T.
Schwartz, Mrs. Sol.
Siegel, Wm. I.
Siegmeister, I.
Simon, Louis
Sokoloff, Ralph
Spatt, Dr. Moses
Stark, Samuel
Storch, Stanley S.
Strongin, Harry
Steingut, Hon. I.
Strausberg, S.
Sussman, Sol.
Sweedler, Hon. N.
Tanenbaum, B.
Triebitz, Herman
Weinstein, A. A.
Weinstein, Mrs. A. A.
Weinstock, Louis
Wender, Morris D.
Wiener, Mrs. I.
Witty, Albert
Witty, Mrs. Albert
Zankel, Louis
Zirn, Abr. H.

SUSTAINING MEMBERS FOR 1937

THE following is a list of the 1937 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
Barnett, Mrs. S.
Bernard, Louis W.
Bregstein, Bernard

Bregstein, Elliot
Bregstein, Harold
Brunner, Leonard
Cohen, Julius

Dlugasch, Morris
Goldberg, Mrs. Rachel
Goldman, A. L.
Goldman, Seymour
Goldman, Sidney
Goodstein, Wm.
Goody, Harris
Gordon, Louis
(of Avenue T)
Halperin, Louis
Halperin, Nathan
Horowitz, Solomon
Jablow, George

Jablow, H. L.
Katz, Samuel
(of Park Place)
Kimmel, Jacob H.
Kirsch, H.
Kirschman, M. J.
Kline, Benj. J.
Kronish, Fred
Levin, Morris
Lipsky, Charles
Lurie, Leib
Marcus, Sidney
Marmarstein, E. Norman

Price, Mrs. Abraham
Rachmil, Hyman
Rosenfeld, Morris
(of N. Y. Avenue)
Rutchik, M. M.
Rutstein, Jacob
Salwen, Nathan
Shapiro, Abraham
Steingut, Hon. Irwin
Sweedler, Hon. Nathan
Wedeen, George
Weinberg, Morris
Weinstock, Louis
Werbelovsky, Benjamin

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINTHAL TO PREACH ON WORLD SITUATION THIS FRIDAY

At our late services which begin at 8:30 o'clock on Friday evening, March 25th, Rabbi Levinthal will preach on the subject "Wickedness Triumphant—Is It the End of Civilization?" In this address the rabbi will discuss the present world situation especially as it is affected by the recent upheaval in Europe.

Rev. Samuel Kantor will lead in the congregational singing. All members of the Center and their friends are invited.

YIDDISH EVENING NEXT SUNDAY

A program of poetry, dance and song will be arranged for the season's fifth Yiddish evening to be held by the Center next Sunday evening, March 27th, at 8.30 o'clock. The program will include the following well-known modern Yiddish poets: Mani Lieb, Naphtale Gross, A. Nisensohn, Sarah Reisen, Bertha Kling, B. Botwinick.

The following will participate in the program of entertainment: Min Zahava, well known dancer, Mr. Senitzki, who will render several violin numbers by Paganini, and Mr. A. L. Baron, who will be presented in a musical sketch with Vera Rosanka (die Yiddishe Shikse and the singer Shishke.) Our own Rev. Samuel Kantor will sing several selections including several special compositions arranged by Mr. Tuchman of the Hebrew melodies by the famous English poet, Lord Byron. Dr. Abraham Asen will preside and will also read his translations of Lord Byron's Hebrew melodies.

Admission will be free to members of the Center; non-members will be charged an admission fee of 25c.

COURSE LECTURES

The course lectures under the auspices of the W. P. A. Adult Education Project of the New York Board of Education are given on Tuesday and Wednesday evenings of the week. The class in Psychology of Personality Adjustment meets on Tuesday evenings, and Mr. Kaplan's class in Contemporary English literature meets on Wednesday evenings.

BOOKS RECENTLY ACQUIRED BY THE CENTER LIBRARY OF NAZI BANNED AUTHORS

Asch, Sholom: "Three Cities," "Mot-tke the Thief," "The Mother."
Gide, Andre: "The Counterfeiters."
Hemingway, Ernest: "The Sun Also Rises," "A Farewell to Arms," "To Have and Have Not."
D. W. Lawrence: "Sons and Lovers."
Liepmann, Heinz: "Poison in the Air," "Nights of an Old Child," "Fires Underground."
Ludwig, Emil: "The Nile," "Cleopatra," "Napoleon," "Bismark."
Mann, Klaus: "Journey into Freedom."
Mann, Thomas: "Young Joseph," "Joseph in Egypt," "Freud, Goethe, Wagner."
Roberts, Stephen H.: "The House that Hitler Built."
Remarque, E. M.: "All Quiet on the Western Front," "The Road Back," "Three Comrades."
Rolland, Romain: "Jean Christophe."
Werfel, Franz: "Forty Days of Musa Dagh," "Hearken Unto the Voice."
Zola, Emil: "Nana."
Zweig, Stefan: "Conqueror of the Seas."
Keller, Helen: "The Story of My

Life."

Lewisohn, Ludwig: "Mid-Channel."

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays from 10:30 A. M. to 3:30 P. M.

CENTER PLAYERS

Clifford Odets' "Awake and Sing" will be produced by the Center Players on Saturday evening, April 23rd.

MEMBERSHIP CARDS REQUIRED

Membership Cards for the current year are now required for admission to all functions in the Center building.

1938 Cards are forwarded upon payment of charges for membership dues.

A MESSAGE OF APPRECIATION AND THANKS FROM DR. LEVINTHAL

I AM taking this opportunity to extend my heartiest thanks and appreciation to all who have helped to make my fiftieth birthday anniversary such a happy and memorable one. To the officers, trustees and directors of the Center, who so signally honored me with a life election; to the members of the committee who arranged, and who were responsible for the success of the dinner; to the distinguished guests and speakers who honored me with their presence; to the talent who entertained us so beautifully; to the editors of the Brooklyn Jewish Center Review for the loving tribute which they paid me with that special issue,—a tribute which I shall ever cherish; to the Sisterhood, the Board of Trus-

tees of our Center Academy, the Parent-Teachers Association of our Hebrew School, the teachers and pupils of our Sunday School for the kind and thoughtful remembrances on that day; to our indefatigable administrative director and all the members of the office staff who labored so hard for the success of the event; and to each and every friend who helped to make it so memorable, I offer my sincerest gratitude. It is the earnest hope and prayer of both Mrs. Levinthal and myself that we may be privileged to reciprocate in some measure on many joyous occasions in the lives of all those who brought such happiness to us.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Auerbach, Miss Theresa
Res. 506 Willoughby Ave.
Proposed by Carolyn Auerbach
- Brown, Miss Dorothy
Res. 997 Carroll St.
Proposed by Esther Sommer
- Fishman, Arthur E.
Fuel Married
Res. 545 Montgomery St.
Bus. 145 Goerck St.
Proposed by Louis Wolff
- Gabel, B.
Insurance Married
Res. 747 Eastern Parkway
Bus. 949 Broadway
Proposed by S. A. Doctorow
- Greenspan, Jacob
Accountant Married
Res. 181 Rockaway Parkway
Bus. 125 Park Avenue
- Iseman, A.
Accountant Unmarried
Res. 390 Ocean Parkway
Bus. 285 Madison Ave.
Proposed by Jack Greenspan
- Koval, Aaron
Accountant Unmarried
Res. 248 East 55th St.
Proposed by Samuel Schoenfeld
- Lamm, Al
Salesman Married
Res. 474 Brooklyn Ave.
Bus. 462 Seventh Ave.
- Landes, Mrs. Minnie R.
Res. 1025 St. Johns Place
Proposed by Mrs. L. H. Schlesinger
- Levine, Samuel
Attorney Unmarried
Res. 139 East 92nd St.
Bus. 170 Broadway
Proposed by Robert Banks
- Marks, Miss Rose Carol
Res. 284 Eastren Parkway
Proposed by Mrs. Benj. Z. Levitt
- Miller, Isaac
Real Estate Married
Res. 3501 Avenue D
Proposed by Samuel Strausberg
- Mitrani, Solomon H.
Underwear Married
Res. 517 Montgomery St.
Bus. 152 Madison Ave.
Proposed by Morton Klinghoffer and Dr. H. C. Sandler
- Newman, Donald M.
Attorney Unmarried
Res. 146 E. 98th St.



**CLOSING FORUM
OF THE SEASON
Monday Evening,
March 28th
at 8:30**

**ALEXANDER
KERENSKY**

Leader of the Russian Revolution
Former Premier of Russia

**"On Behalf of
Democracy"**

Reserved Seats Now Available

Center Members 50

Non-Members 50c and 75c

In a world where dictators are a growing menace and where so much is being said about the actual failure of democracy or its destined failure in the very near future Alexander Kerensky chooses to present a defense of democratic ideals and methods.

Kerensky has been a convinced democrat all his life. While still an extremely young man, as a representative of Socialist Labor in the Duma, his daring criticism of the corruption in the government was responsible for the repeated urging of the Czarina that he be hanged. Kerensky resisted the dissolution of the Duma by the Czar with the courage that is typical of him—"We will not go," he declared. "We stay here."

His five years in the Duma were a thorough training for the brilliant career that followed. The year 1917 was one of meteoric rise and fall for Kerensky, for he was successively Minister of Justice in the Provisional Government, Minister of War and Marine, Prime Minister, Generalissimo and Dictator, and Chief of the Provisional Government of Five. Ironically enough, Kerensky's insistence on democratic methods during his rule was partially responsible for the ease with which he was deposed by the Bolsheviks. He had stressed freedom of speech, freedom of the press, freedom of belief, depending on the indefinite force of public opinion rather than an armed force to back him.

But. 60 Broad St.
Proposed by Harry Heiman

Rosen, Abe
Accountant Unmarried
Res. 1615 Union St.
Bus. 11 W. 42nd St.
Proposed by Herman Jacoby and Aaron Pollack

Sherman, Dr. Julius
Dentist Married
Res. 1195 Carroll St.
Bus. 1173 Broadway
Proposed by Morris D. Wender

Sternberg, Herbert
Factoring Unmarried
Res. 1893 Union St.

Bus. 354 Fourth Ave.
Proposed by David Tanenbaum

Strausberg, Morris O.
Motion Pictures Married
Res. 751 St. Marks Ave.
Bus. 16 Court St.
Proposed by Samuel Strausberg

Walowitz, Bernard H.
Lumber Unmarried
Res. 428a Lexington Ave.
Bus. 960 Flushing Ave.
Proposed by Al Sacks and Ed Shwom

EMANUEL GREENBERG,
Chairman Membership Com.

CLUB NOTES

The Junior League elected a new slate of officers. They are: President, Isabelle Schiller Vice-President, Buddy Grover Rec. Secy., Betty Abelow Fin. Secy., Arthur Safier

The Center Club held a stimulating debate on the question of partition of Palestine. The group upholding partition consisted of Laura Sorcher, Emily Wieseltheir and Serena Weissman; the negative consisted of Albert Jaffe, Judah Klein and Buddy Lowenfeld.

A new group of boys and girls above fifteen has been formed, and it is open to all Center members interested in debating and dramatics. Meetings are held on Saturday night.

The Maccabees and Vivalets held a party in honor of Purim on March 12.

BAR MITZVAH

Congratulations are hereby extended to Mr. and Mrs. Charles J. Monasch of 575 Rutland Road who celebrated the Bar Mitzvah of their son Edward on Saturday, March 19th, and to Mr. and Mrs. Joseph N. Blumberg of 286 Linden Blvd. upon the Bar Mitzvah of their son, Emanuel R. which will be celebrated at the Center this Saturday morning, March 26th.

CONGRATULATIONS

Mr. Meyer Nemerov has recently celebrated his 75th birthday. The Center extends to him its congratulations and best wishes for continued health and happiness.

Best wishes are extended to Mr. and Mrs. Jacob G. Ellis of 1249 Carroll St., upon the birth of a son to their children, Mr. and Mrs. Irving Helpern, on March 22nd.

SABBATH SERVICES

Kindling of candles at 5:59 P. M.
Friday evening services at 5:50 o'clock.

Sabbath morning services, Parsha Shmini, will commence at 8:45. Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5:00 P. M.

Mincha services at 5:50 o'clock.

DAILY SERVICES

Morning services at 7 and 8 o'clock.
Mincha services at 5:50 o'clock.

EMANUEL HERTZ TO SPEAK ON "THE HIDDEN LINCOLN" ON FRIDAY NIGHT, APRIL 1st

Rabbi Levinthal wishes to announce that at our services on Friday night, April 1st, Emanuel Hertz, Esq., one of America's great authorities on the life of Abraham Lincoln, will speak on the subject: "The Hidden Lincoln." This is the subject of the recent work published by Mr. Hertz, which is proving to be a best seller in America, and which has won glowing tributes from the leading book reviewers.

CLOSING FRIDAY NIGHT SERVICE ON APRIL 8th

The closing Friday night service for this season will be held on Friday night, April 8th, the Sabbath before the Passover Festival. Rabbi Levinthal will preach on the subject: "Fifty Years of American Judaism," in which he will analyze the various trends in Jewish religious life and their development in these last fifty years.

BASKETBALL NEWS

The Center basketball team will play its first A.A.U. tournament this Saturday evening, March 26th, promptly at eight o'clock at the Union Temple. The second game on that evening will be played between Union Temple and the Boston Y.M.H.A.

ILLUSTRATED LECTURE ON SYPHILIS NEXT MONDAY EVENING, APRIL 4th

The Physical Training Department of the Center, in co-operation with the Department of Health, has arranged a lecture on "Fighting the Plague of Syphilis" for Monday evening, April 4th, at 8:30 o'clock. The speaker will be Dr. Israel Weinstein, Assistant Director, Bureau of Health Education, Department of Health of the City of New York. A

PASSOVER SEDORIM

will be held at the Center

FRI. and SAT. EVENINGS

April 15th and 16th

RABBI LEVINTHAL

will conduct the Seder Services assisted by

REV. KANTOR

Price per dinner \$3.50

Children under 13 years of age, half rate.

Please make your reservations now to enable the committee to make proper arrangements for you.

question period will follow the address by Dr. Weinstein. The talk will be accompanied by a sound film.

Mr. David B. Kaminsky, chairman of the Physical Training Department will open the meeting and Dr. Reuben Finkelstein, chairman of Center Health Lectures, will preside.

JUNIOR CONGREGATION

At the Junior Congregation Services to be held in the Prayer Room this Saturday morning, Leroy Lowenfeld will speak on: "The Case for Palestine Partition."

- FOR RENT -

6 ROOMS WITH 3 BATHS

985 PARK PLACE, BKLYN
corner Brooklyn Avenue

REASONABLE RENTAL — FINE LOCATION

Hyman Aaron

Telephone PResident 4-5561

BAR MITZVAHS OF 1937

Alfred Cohen, son of Mr. and Mrs. Emanuel Cohen, January 9th.
 Lionel Rogosin, son of Mr. and Mrs. Israel Rogosin, January 23rd.
 Irwin Gross, son of Mr. and Mrs. Harry Gross, January 30th.
 Sheldon Atlas, son of Mr. Louis Atlas, February 6th.
 Jerome Fein, son of Mr. and Mrs. George Fein, February 13th.
 Richard Sussman, son of Mr. and Mrs. Sol Sussman, Feb. 20th.
 Samuel Edelman, son of Mr. and Mrs. Morris Edelman, February 27th.
 Theodore Jelofsky, son of Dr. and Mrs. H. E. Jelofsky, March 6th.
 Eugene Schneider, son of Mr. and Mrs. Sol Schneider, March 13th.
 Stanley Dannenberg, son of Dr. and Mrs. Max Dannenberg, March 20th.
 Stephen Sokoloff, son of Mr. and Mrs. Ralph Sokoloff, April 10th.
 Theodore Harmatz, son of Mr. and Mrs. Jacob Harmatz, April 17th.
 Jack Horowitz, son of Mr. and Mrs. Samuel Horowitz, April 24th.
 David Goell, son of Mr. and Mrs. Mark J. Goell, May 1st.
 Irwin Katlowitz, son of Mr. and Mrs. Harry Katlowitz, May 8th.
 Howard Gross, son of Mr. and Mrs. Abraham Gross, May 15th.
 Richard Blacher, son of Mr. and Mrs. Charles Blacher, May 22nd.
 Harold Smerling, son of Mr. and Mrs. Samuel Smerling, May 29th.
 Bertram Freiwirth, son of Mr. and Mrs. Jacob Freiwirth, June 5th.
 Irwin Greenblatt, son of Mr. and Mrs. Alfred Greenblatt, June 12th.
 Jeremiah J. Trotzky, son of Mr. and Mrs. Judah Trotzky, June 19th.
 Eugene I. Safier, son of Mr. and Mrs. Charles Safier, June 26th.
 Howard Greenfield, son of Dr. and Mrs. S. D. Greenfield, October 2nd.
 Melvin Lipp, son of Mr. and Mrs. Meyer Lipp, October 2nd.
 Theodore Levey, son of Mr. and Mrs. Frank Levey, November 27th.

DR. LEVINTHAL'S RESPONSE

(Continued from page 8)

to be also the Kohen. I never permitted myself to forsake that function of the Rabbinate which was our glory in all the days of our past.

I am talking to friends, and I feel I can speak to you intimately and frankly. I don't want to retire. I am not yet ready to retire. But fifty isn't forty, and I can't today do as much work of the Levite that I did before. I want you to pledge that you will work so much harder in the interests of this institution that I may be relieved of many of the routine duties and so be more the Kohen. Help me to be able to give of whatever modest gifts God endowed me, not only to you, but to all our people. The fiftieth birthday serves one great purpose. It reminds one that the day is getting short. The work is great and the day is short. There is much work to be done—times are demanding of us service. Cooperate with me and help me that I may help you to bring a new word of courage and trust and faith into the lives of our stricken people.

Out of the depth of my heart I thank you for what you have done for me tonight. I hope that I and my beloved wife may be able to reciprocate

in some measure. I hope and pray we may hear glad tidings from our people, especially in the cities of Judah and in the streets of Jerusalem, so that we may hear in our days the voice of joy and the voice of gladness such as we have heard here tonight.

Ladies and gentlemen, for what you have done for me tonight, may God reward you a thousandfold.

TRIBUTES TO DR. LEVINTHAL

From Rabbi Abba Hillel Silver

BETWEEN illness and absence from the city, the fact of the celebration of your fiftieth anniversary was entirely overlooked by me. I chanced upon an article in a Jewish magazine today which spoke of the celebration and I hasten to write to you and to tell you how heartily I join your host of friends in the tribute which is being paid to you most deservedly by your community and by all those who know of your outstanding services to the cause of Israel and of humanity. You have upheld the high traditions of your calling. You have led and inspired a great community and you have given unstintingly of your fine talents to the cause of Judaism, Jewish life everywhere and particularly to our historic effort in Palestine. At fifty you have earned many laurels. At seventy-five I hope you will earn many more. We all rejoice with you.

From Rev. Alan M. Fairbank

MAY I add my cordial greeting to you on the completion of fifty years which have been efficient for the service of your fellow men.

One of the real regrets I have in leaving Brooklyn is that the fellowship commenced with you would have to be at a long range. My contacts with you have very greatly added to my appreciation of your race and religion.

(Continued on page 23)

IN MEMORIAM

THIS congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They have recorded their lives on the tablets of our hearts and their names will ever be mentioned with blessings.

Mrs. Nathan Reznikoff, Feb. 10, 1937
 Mrs. Ellen Filtzer, April 2, 1937
 Isaac Plush, April 2, 1937
 Mrs. Sol M. Kurshan, April 13, 1937
 Mrs. Nathan Hoffman, May 19, 1937
 Hyman Levy, May 24, 1937
 Mrs. Max H. Haft, June 13, 1937
 Nathan Michalover, June 14, 1937
 Aaron Kuflik, June 24, 1937
 Joseph Jacobs, July 4, 1937
 Harry Amer, July 17, 1937

Mrs. Louis Atlas, July 17, 1937
 Mrs. Morris Michtom, Aug. 27, 1937
 Mrs. Harold Lipsky, Oct. 4, 1937
 David Werbelowsky, Sept. 17, 1937
 David Hurwitz, Oct. 19, 1937
 Samuel Droschnicop, Nov. 11, 1937
 Harris Weingold, Nov. 11, 1937
 Joseph Feinson, Nov. 16, 1937
 Louis Kopple, Nov. 25, 1937
 Mrs. Morris Katlowitz, Dec. 3, 1937

"And the Dust Returneth to the Earth As It Is, But the Spirit Returneth Unto God Who Gave It."

THE ART OF GIVING

(Continued from page 4)

an attribute of their lives will avoid the errors committed by our ancestors in Biblical times, about whom it is said: "They were asked to contribute towards the Tabernacle—and they gave; towards the golden calf—they gave, too." Most people encourage "shnorera," because they give without the consideration to the act of giving and therefore without inquiring into the purpose of the cause for which they give. Artist givers, those who derive pleasure from it, on the other hand, will investigate carefully the "What" and "Why" of the institution or cause to which they may contribute their time or money, just as the connoisseur is particular about the food he eats or the wine he drinks.

Our orators and public speakers make a grave error in asking people "To give until it hurts." These persons know very little the psychology of human behavior, for if they did they would not use such poor slogans as selling points. Nobody wants to be hurt twice by the same thing. If you are scalded once by the tea you drink, you are sure to blow on it next time. No one likes to find himself twice in a situation which causes him harm or unpleasantness. If, instead, people would be taught that the act of giving is a pleasant one, that the more a person gives the happier he may be—and he surely is—then giving would not be a burden but a pleasant, cheerful duty.

A question uppermost in the minds of parents and teachers is: Should children be allowed to participate in the act of giving?

In the light of the foregoing, there is only one answer: *Yes*. Furthermore, if the task of education is to prepare the child to meet situations in life as they arise, and to be able to cope with them, it is our duty to train children in a manner that will make giving a habit with them, and a pleasant habit at that. Well do I remember the training my father gave me. When a poor man knocked at our door I was entrusted with the coin for him; no adult was allowed to offer it. When our children gather money for the Jewish National Fund or for other causes, when they contribute their own pennies to the Keren Ami or the Keren Kayemeth, they become imbued with a sense of pride that they, too, are doing something worthwhile and are engaged in a creative activity. However, we must see to it that our youngsters,

just as the adults, be aware of the act they are performing. When I meet a child in the street, collecting funds for a local Yeshiva and hear him saying: "Help the poor Jews in Palestine," it hurts me. It is not so much the misrepresentation that I object to as the fact that the child is simply made a tool in the hands of his elders, that he does not realize what function he is performing, and will therefore not grow into an artist-giver. It is imperative that parents and teachers acquaint the young generation with the various organizations that may need their attention, whether in money, time or effort, and above all, to teach children that giving does not hurt, but heals; that it is not a burden but a blessing.

There is yet another phase of giving, which I shall discuss here only briefly. That is, dealing honestly with our fellow-men. This is also a branch of our *Zdakah*, at least this is the conception of the word: "righteousness." In this connection I shall merely relate a story of the Talmud and ask the reader to draw his own conclusions. Rabbi Safra once announced that he had a field for sale. One morning a prospective buyer appeared at his house just at the time when the Rabbi was saying *Shema* in his morning prayers. "I will give you a hundred pieces of gold for your field," said the customer. No answer came from Rabbi Safra. "I will give you two hundred pieces of gold for your field," the customer went on. Still, there was no answer from the Rabbi, for he must not interrupt his praying. "I will increase my offer to three hundred pieces of gold for your field," persisted the buyer. By this time Rabbi Safra was finished with his devotion, and asking the customer to sit down, he drew up the deed and gave it to the buyer. Reading it over he was astonished to find in it that the stipulated sum was only one hundred pieces of gold. "I am not going to charge you more," said the Rabbi, "because when you first offered me that sum, I had decided to accept it, but could not say so in the middle of my prayer. Yes, my son, one must learn to be honest with others and with *one-self* in all dealings."

Here is an artist giver par excellence. He enjoys his giving to the utmost, and does it simply, effectively and as a matter of fact. Learning how to give is an art worth cultivating, for it adds content to the daily routine life of the individual and contributes much to one's happiness, making living a worthwhile experience.

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PAUL MUNI (*Continued from page 10*)

hung up his boxing gloves, put away his baseball bat and even let his violin remain untouched for long periods. The theatre was absorbing him more and more. He grew from childhood into young manhood, felt himself drawn into the same life that his parents lived and instinctively threw up a barrier against the miseries that had beset them. He would be an actor too but he would keep himself clear of the depressing existence that had been inflicted on them. How, he did not yet know. Meanwhile he kept his eyes warily around him, at the same time beginning a study of acting that grew deeper and deeper. He continued playing old men, which thus increased his aloofness from his surroundings and gave him an opportunity for characterization. He spent hours before the mirror and days with the manuscripts of his roles. He wanted each type he played not the conventional conception, but a figure from life. He wanted his old men to be people of the earth, not of the stage.

So years passed, and with them scores of types created for a short time for stock presentation in little theatres in various parts of the country. Then he was nineteen, and his father, to whom he was devoted, died.

The loss brought a great shock. To Muni his father had been a spiritual model. His acting was not profound. Muni knew that. But it was honest. It was sincere. "When I saw my father on the stage," said Muni, "I felt he was playing to my heart." And it was this sincerity which influenced the son.

Now that the elder Weisenfreund was gone Muni felt for a time helpless. It seemed that the anchor had been taken from him and that he was adrift. The responsibility for the support of his mother's home faced him. His earnings were very small, and it was his father who had usually procured his engagements. But what he felt above everything else was the loss of his father's companionship. There was no one in his life who could replace him.

And there being no one, Muni withdrew more into himself.

There set in a period of wandering from city to city. He hesitated to try New York, not knowing whether he was good enough, and afraid that he would not find an engagement. He could take no chances, for he needed

every dollar he could earn. He played in stock and vaudeville houses, played whatever was required, usually character types, giving care to every role, but keeping the shoddy material which he so often had to use, from touching him personally.

At last he picked up the courage to come to Second Avenue. As he had feared, he could find no engagement. The little money he had was disappearing fast and he had about decided to leave the city. He was sitting brooding in a restaurant on the East Side when a manager approached him and after studying his face and figure, as though he were a piece of goods, said he might give him a job in the theatre he conducted on a nearby roof garden.

"How much do you want?" the manager asked.

Muni thought and then estimated a fair price for an actor new to New York.

"Thirty-five dollars a week," he said.

The manager gasped. "For thirty-five dollars a week I can hire a star!"

Muni became confused and said maybe he had been high. Finally both parties compromised at twenty-two dollars a week for a six weeks' engagement.

And this was Paul Muni's start in the metropolis.

The roof garden was of little consequence as a theatre. Muni attracted some attention, but when his engagement ended he was out of a job and had to go tramping from city to city again. Back he went to the little theatres with their stock melodramas, the little vaudeville houses with their old sketches and still older gags. He strode through them all, bearing up for the sake of the food and shelter he had to buy, and trying steadfastly to remain Paul Muni.

Then one night he was playing in Philadelphia when an agent called to say that he wanted to engage him for a new company which Maurice Schwartz was organizing in New York.

It was in Schwartz's Irving Place Theatre that Muni received his real start, with the opportunity to enact roles in plays of literary merit. At once he was acknowledged an actor of the first rank.

But although he had achieved recognition he had become set in his mould. He remained the solitary person who had wandered through a hard life with his coat buttoned around him. He took what was given, had no illusions and

kept to the standards he had conceived for himself. His associates thought he was unfriendly. Those who saw through him understood and respected him.

He rarely frequented the places where his fellow-actors gathered. He kept to himself. Jealousies and differences sometimes forced him into productions he did not care for. Sometimes he had to play in operettas. Once he danced and sang his way through a musical piece as a baron in an opera cape lined with red satin. It was all in the day's work, and he needed work. The Paul Muni within was unchanged.

Only when serious criticism was directed against his acting was he willing to engage in discussions about himself. One critic pointed out that he had developed a habit of making a certain gesture with his hands which appeared out of place. At once this critic received a telephone call asking him to visit Muni. He did so, and Muni took him for a walk that lasted two hours. During that entire time he tried to prove to him that the gesture was not an irresponsible one, but essential to some characterizations.

With only his wife, whom he married at about this time, as his one close friend, Muni went on without much change until 1928, when Sam H. Harris, an important theatrical producer, brought him to Broadway in a play called "We Americans."

On Broadway his remarkable talent as an actor was also at once recognized, and after another play, "Four Walls," Fox Films signed him up as "Paul Muni." His first picture, "Seven Faces," in which he was a caretaker in a waxworks museum who went to sleep and dreamed he was a number of famous characters exhibited in the museum, was intended to display his facility in make-up and his adeptness at "type" characterization. The picture was not a success and Muni, with the same detachment that he had shown throughout his career, accepted what circumstances brought forth. He did some more work in Hollywood and then came to New York to appear in his first Broadway success, "Counsellor-At-Law." While he was still in this production his picture, "Scarface," was shown, and now Muni was a success both on the screen and on the stage.

From then on Paul Muni was a star, commanding admiration, money and position, surely the largest achievement an artist can wish for. But he is today still Paul Muni in spite of that, still

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the solitary individual walking alone through celebrity. He makes light of his popularity, not able to believe in its permanency.

As before, only matters involving his acting stir him. During the road tour of "Counsellor-At-Law" the Boston audience sounded talkative during one performance. After the first act Muni called in a company representative, a woman, and told her peremptorily to get the audience quiet.

"How can I get an audience to stop talking?" she asked.

"I don't care how; make them stop," he replied angrily. "I won't have them talk while I am playing."

The representative tried to show that she was helpless, that one cannot go up and down the aisles of a theatre and shush a thousand people.

Muni became furious, almost abusive. It was the first time the representative had seen him so angry, and while she sympathized with his resentment, she thought he was unreasonable and impolite. She told him so and walked out.

A minute later Muni was running after her, apologizing and begging her to forgive him.

Only something affecting his acting could move Paul Muni in this way.

Now that Muni has received the greatest honors that Hollywood can

offer will he still retain his attitude, will he still walk alone, doubting his position and himself, keeping aloof from the scene around him?

Perhaps. Perhaps he cannot now separate himself from the characteristics life has given him. Perhaps he is happiest as he is. But perhaps too, he will enter a new phase when he feels that his accomplishments have permanent value. Then he may be at rest.

He told this writer: "When I have enough money maybe I'll do the things I've really wanted to do in my work."

What these things are, only he knows.

World-Wide Tributes (Continued from page 6)

Rabbi Philip Lipis
Prof. Alexander Mars
Rabbi C. David Matt
Rabbi Isidor S. Meyer
Rabbi Jacob S. Minkin
Judge Grover M. Moskowitz
Judge Algernon I. Nova
Emanuel Neumann, Palestine
Mr. David Tannenbaum, Palestine
William Prince (who dedicated a chair in the Jerusalem Beth Hachaluzoth in Jerusalem in honor of Rabbi Levinthal).
Rabbi Simcha Rabinovitz
Rabbi C. E. Hillel Ranvau
Rabbi Max Reichler

Abraham Reisen
Menachem Ribalow
Bernard G. Richards
Rabbi M. Risikoff
Dr. Paul Romanoff
Rabbi Theodore S. Ross
Rabbi Herman H. Rubenovitz
Jacob Salzman, Yeshiva College
Rabbi M. Schneerson
Rabbi Isador Signer
Rabbi Morris Silverman
Prif. Shalom Spiegel
Rabbi Leon Spitz
Rabbi Alex. A. Steinbach
Hon. Irwin Steingut
Rabbi Baruch I. Trager
Rabbi Stephen S. Wise
Rabbi Joseph Zeittin

From Rev. Alan M. Fairbank (Continued from page 20)

Your genial kindness and the effectiveness and scope of your work are doing much to insure a future development of Brooklyn along constructive lines and I know that your influence extends far beyond the borders of Brooklyn.

May your work continue to prosper and you yourself find increasing satisfaction in interpreting our day and the things of life according to the great Hebrew tradition applied to every aspect of contemporary living.

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